

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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sound, and as it falls in purity and power upon their listening ears, they prolong the melting notes making the *chores* live, immortal as themselves! Thus I thought and believed when I began to question. A strange, undefinable feeling pervaded my soul—from centre to circumference there flowed a peculiar something which I cannot describe—I was happy—and a "still, small voice" within said, "your questions are answered correctly," and so they were. The questions that I first intended to have asked were in regard to earthly affairs; nor did I know until I was asked if I desired to interrogate the Spirits what questions to put to them. Quick as thought I replied to the medium, "if I may be allowed to question mentally, I will do so." She said "Yes." Then it was that I substituted other questions in place of the first. Every sound upon the table struck a chord in my heart. Yet I was not satisfied. My questions might have been answered by guessing—very good guessing too, I thought, but I might be deceived. I thought, perhaps, there is some collusion here—deception, trick. I must have more evidence than this. To sum up the whole in a few words I was a skeptic still.

The same company, with one or two exceptions, were present the night following the first meeting. I had invited three or four friends who were, like myself, skeptical, to watch the hands and feet of those seated at the table, which they did. 'Tis unnecessary to say much of this meeting, as it was similar to the previous one, with this addition, that I would receive, alone, such a manifestation of raps as would satisfy me. We all parted company—some convinced, some staggered, and others, among them myself, were dissatisfied. There was a something about the rapping on my table which I could not understand, nor my friends, who told me there was no visible cause to produce the raps. 'Twas all a mystery which time, I thought, would unravel. I reasoned with myself, and said, "Perhaps I may be in rapport, or in sympathy with the medium. She may have read my mind. But, said I, if we in the flesh can read another's thoughts, how much easier it would be for disembodied Spirits to do so. I was satisfied that soul-reading could be done, as I often had been astonished without knowing the *modus operandi* in reading works I never had read before, to find ideas and language almost identical with my own. But I was not satisfied that the manifestations heard were of a Spiritual kind. Suffice to say, I was still a skeptic, and that I had used every means to detect what I thought and intended to expose an imposition.

And now I come to the most convincing part of my own experience in things Spiritual. My sister-in-law's little child was lying at the point of death, as I now remember, on Sunday night, 27th June, 1852. Mr. and Mrs. L., the father and mother of the child, had lost a great deal of sleep, and I persuaded them to lie down and take some rest, as my mother-in-law's wife, a lady friend and myself would watch and attend to the child through the night. Mrs. L. said she would not lie down unless I would promise, aye, and solemnly promise to call her up before the child should die. "Oh, do not let my baby die," she said, "and I asleep, I never could forgive you; 'tis my only child, and when he leaves, I wish to be present and feel his parting breath. Do not, I charge you, let me sleep while my baby is dying." I told her to have no fear, that as certain as there was a God, I would fulfill my promise. With this assurance, she retired to find "nature's sweet restorer, balmy sleep," and poor thing, she indeed needed it, as she was completely worn out with watching day after day, and night after night. At twenty minutes past twelve o'clock that night, I felt somewhat unwell and very cold, such a feeling of coldness, I never had even in winter. This was June, and in New Orleans is considered quite a warm month, not that the cold was unpleasant, say, rather agreeable—"Twas a heavenly night. So soft and still that not a leaf upon the trees were stirred. But I felt a strong wind blowing, like several persons fanning me. This sensation was different from any thing I ever experienced before. I was asked, "if I felt very sick," I answered, "No!" I will go down stairs and walk about. Perhaps this strange and peculiar condition will pass off." Before going, I felt the child's pulse. When I left the room, 'twas as above stated, twenty minutes past twelve o'clock. I walked about the yard some time, how long, I cannot say, not very long; then I went into the parlor and laid myself down on the sofa. The moon was pouring a flood of silvery light into the wide-spreading doors and windows, and as I gazed at the twinkling stars, I thought of the *beyond* and the *hereafter* of the countless worlds scattered far and wide apart glistening jewels on the breast of God. I thought of the *never-ending* journeyings of angelic beings; of their visits to this world, and to others "far away into the dreamy waste of space." Far off into the ether dome of heaven, my thoughts wandered, and in the language of "Festus," I said, when earth, and heaven, and all things seem so bright and lovely for our sakes, it is a sin not to be happy. And I was indeed happy. Earth seemed as if lulled upon an angel's breast "into a breathless dewy sleep; so still, that I could only say of things they be!"

Sweet imaged scene of time To come, perchance, when this vain life's o'er spent, Earth may some purer beings' presence bend.

While musing thus, I mentally asked, without expecting an answer, if my Spirit child was present, and if he would conduct Harren's Spirit, the name of the sick child's up stairs, from this sphere, and if so, to rap three times distinctly that I might

be convinced of Spirit presence, and scarcely had the question been asked, before three very loud, separate, and distinct knocks were heard on the sofa near my head, such as are now occurring around me, although not so loud as I heard that night or morning.

My first thoughts were that some Spirit in the flesh was near me. I sprang to my feet, looked all around the room, under the sofa, out of the windows and doors, but there was no one visible. I could see every thing distinctly as the moon's bright rays beamed into the parlor. The house stood in the middle of the lot, separate from other buildings—the gate was closed for the night, and there was no one about the premises except those upstairs and myself—it could be no trick played upon me, unless by the imagination, and that was running counter to any thing of the kind. I was as skeptical as any one could be in regard to Spiritual intercourse. I thought it strange, "passing strange," that my mental question should be answered and correctly, when I was doubtful of an answer. Then I thought of my promise to my sister-in-law, and said, perhaps the child is dying, and should it die, and she not know it, she never would forgive me. All that I have related from the time, I first laid down until I ran up stairs, seemed to me about a minute or two—thoughts traveled quick and fast after I heard the "raps." Well, when I reached the head of the stairs, I met my mother-in-law, she said, "call A—quick, her child's dying. Then it occurred to me that I really had received a Spiritual manifestation, at a peculiar time too, and from my Spirit child, not only to convince me of things Spiritual, but also to remind me, by impression, of the sacred promise I had made. I am satisfied now that if I had not been impressed to think as I did, and had I not heard those raps, since then made doubly sweet by our repeated tones—"Tis probable I should have gone to sleep, and my promise would not have been fulfilled, nor would I have been convinced of this sweet "delusion," as many call it, but to me among many others, heaven-born privilege of communing with those in the higher spheres. My Spirit child, doubtless, to my mind, knew my condition and of my promise, hence the manifestation. I called my brother and sister-in-law up, and told them their babe was about to leave its mortal tenement for a brighter one. We went into the room where the little angel was, stood by the bedside about two minutes, when the freed Spirit soared to realms of bliss and love. When the Spirit left, 'twas twenty-five minutes past twelve o'clock. Five minutes had elapsed from the time I left the child to go down stairs, until it died. I mention the time particularly, because I looked at my watch each time, and my watch corresponded within a minute or two to the mantle clock. I mentioned all of the above to my wife, and thought that I had gone to sleep, and dreamed what I have stated. Well, I am satisfied 'tis a dream. Oh, may I ever dream thus of the beloved souls who have left this sphere, for I believe, a better one, but *nous verrons*.

For the Christian Spiritualist. RADICAL THOUGHTS FOR EARNEST THINKERS. (Continued from Human Life.) BY S. M. PETERS, S. R.

Human life, if it may so be called, merges so quietly, and imperceptibly to the Spirit-life, that the point of connection is hardly discernible. In fact, the wisdom of man, is incompetent to discover the exact link of progression, that connects the mineral and the vegetable; the vegetable and the animal; the animal and the human; the human and the Spiritual; or more properly speaking that point in progression where the Spiritual element preponderates or exceeds in forces the power, of the ideal, or merely intellectual element. Human life has many phases; it is made up of circles, and spheres, so intricately interwoven that the whole seems as one sphere. And the beginning of Spirit-life is here; it is a condition and not a location. If we suffered ourselves to be attracted by affinities, into societies or circles, with the plain, simple Gospel of Jesus, for our civil constitution, we should realize, that the kingdom of heaven is within us, as he told us long ago.

Besides it is the duty of every man and woman, to act up to his and her highest conceptions of right in the matter of progress until human life is relieved, of at least a portion of the burdens that bear so heavily upon it. There are men among us, who are moral and intellectual giants. They fear nothing in the shape of creed, or custom, with them, stern, active duty takes precedence of voluptuous idleness; for they know no greater pleasure than an interchange of thought, with others, who are not afraid to trust God at any time, choosing rather to ransack the universe for one solitary gem of Truth, than to live in error. The present life of such men must be a battle. They expect it—they expect to have their motives misrepresented, and their principles misconstrued. Indeed the subject before us in this age, is too profoundly grand to be unfolded in the mercantile vocabulary of Yankeeedom. We must coin words, and borrow them from Spirits for a long time to come, before we can express the sublime realities, that are showering down upon us from the higher life. There are two great questions presented, in the order of Spiritual unfolding for the consideration, and it may be for the speculation of the age, in which we live. These are—what is heaven, and where is heaven?

At this age of the world, it is indeed surprising, that so little is known of the actualities involved in these important questions. John, the Baptist, and the carpenter's son, taught distinctly of the where-

abouts of heaven. But eighteen centuries have rolled away since then, and the general ignorance that prevails throughout the world, and especially in Christendom, is marvelous and astonishing. Many causes have tended to this deplorable state of things, some of which I design to notice in this connection. One, is the utter exclusion of woman, from the priesthood of the church. St. Paul, and other inspired writers, make mention, of inspired women, and yet Paul says "Let your women keep silent." It is hard to conceive how a woman can be inspired to keep silent. If it was the design of the Creator, that woman should keep silent, we must admit that Divine authority is very limited over the female department of this planet. But man, with his self-erected importance, has undertaken to carry out, what he assumes to be a failure, in Divine economy. Man has monopolized the Spiritual guidance of humanity, whereas the reverse order, would be nearer the true position. Man, by nature is positive, active, and passionate. Woman by nature, is negative, passive, and Spiritual. The passive condition is necessary for the reception of Spiritual illuminations, hence woman is the most proper medium of the divine affluence. But woman has not been allowed to exercise her natural prerogative, and the masculine priesthood after preaching the world into the grossest materialism are groping among the ruins of Babylon, and Nineveh, for rags wherewith to patch up their worn out theories. A masculine priesthood, living in a state of celibacy, in a perpetual war with their own passionate natures, are poor instruments through which to eliminate that boundless, spontaneous love, which is the basis of the Christian religion. Conjugal love is primary to that universal love, that dove-like hovers over all humanity.

Man may be compared to a plant. His physical frame is the stem; his intellect the blossom; his spirit the concentrated vitality or fruit. The formation of a well-proportioned and healthy frame is indispensably necessary to the development of a healthy, active spirit. The frame must be well fed, and its energies not overtaxed. The Spirit in the first dawning of intellect must be indulged in healthful exercise, and invigorating culture. An endless heaven of happiness lies before it, and it has an indisputable right to pursue that in accordance with natural instincts, obedient always to natural laws. All pleasure is proper that does not trespass on the rights of others, or violate the healthy action of the laws that govern our being individually, and collectively. Physical wants are the first in order, and their demands are imperative, and will not be silenced, except by a full supply of the aliment called food. And pleasure is derived from the gratification of mere animal wants. And those unchanging laws that govern us, tell us always when we have enough. We can overload the stomach, but the correction is sure to follow.

As the child advances in years, it becomes a walking interrogation point. The external forms of nature are reflected in upon its consciousness, through the outer windows of the soul. The intellect begins to expand in potency, and new wants arise. These wants also demand a healthful supply, and the demand must be met in accordance with its wants, or the harmony of the mental structure is disturbed, and it becomes angular, and distorted. No false restraints should be placed upon the aspiring boy, neither should he be placed by ambitious parents above his true position. He should be allowed to follow the bent of his genius, and act only, where he can do so with usefulness to himself, and others. If the wants of his intellect are properly met, the gratification of every want is a pleasure. He is a Spirit from the moment of his individualization, and the kingdom of heaven is within him. But that kingdom must not be bound up in the narrow boundaries of creed and custom. It must expand in the glow of attractive influences, blessed in receiving and still more blessed in giving. Let us illustrate. I could refer to a lady who lives every day in heaven, that is, she lives within herself, the presiding angel of her own domain. Her elegant mansion with its artistic adornments, her tastefully arranged garden, with its shrubbery and flowers; her literary, poetical, musical, and other associates, and associations, constituted indeed a paradise. Herself, as a patron of the fine arts, a generous friend, a loving mother, an appreciative wife, altogether imparted a glow of happiness to the atmosphere in which she moved. In the midst of all this happiness, however, her uprising aspirations were to her and me good evidences of the progressive tendencies of the unshackled Spirit. Like the vine that grows above the forest tree, and throws out its tendrils, for higher support, even so she had grown above the ordinary support of the soul according to the rules of established usage; and with the independence of a true woman, regardless of the anathemas of the Church, had engaged in the investigation of Spirit intercourse. There was something within her own being that demanded an answer to the question, where is heaven, and what is heaven. She was satisfied with the world, but she wished to know definitely of the conditions, and employments of the higher life.

I must confess, that with all my experience in Spirit-intercourse and investigation, I know very little of life beyond the border. Spirits can assure us of their actual existence, but they find it difficult to elucidate the surroundings of life in a state that wants new language, or new words at least, to convey to our earthly educated minds, a just conception of the realities of life in the spheres. We can reach a certain degree of knowledge by correspondences and analogies, but if we attempt to rise above our proper position, they point us to the beauties of earth, and the delights of human so-

ciety as our proper sphere for the present. Under their instruction, we are far more contented with this world, than we were before knowing the way out of it. Lately, I have found so many to love, and so much to admire, that I am in no hurry to cross the border. Still, it is well enough to examine the road before us, and learn all we can of a journey that is inevitable and unavoidable. I have in my possession a bundle of communications given at various times in various ways, through different mediums. In some of these, the characteristics of the media are plainly discernible. This, however, is in accordance with the principles of our philosophy. For we hold that the waters of the purest spring will become impregnated with the properties of all substances, with which they come in contact in their course. So the emanations of mind are mingled to a certain extent with all other minds, and I see no better way than to "try the Spirits," in other words, test every thing by its intrinsic merits.

I propose now to pass from *Human Life to Spirit Life*, by presenting portions of these communications to the public. In doing so, I am prepared to hear any amount of criticism from that unphilosophical class, whose ideas of Spirit life partake of an undue exaltation and elevation, and who suppose that the mere process of sundering the soul from the body by disease and death, can transform a sinner to a saint, and an ignoramus to a demigod. It is often said that messages purporting to come from Dr. Franklin, are beneath his capacity while on earth. It should be observed that Franklin was then acting through his own organism, which probably was tolerably adapted to the action, and expression of his mind. Now, he acts through organisms of multifarious calibres, perhaps: none of them equal to the intellectual expression of his own while on earth. It should be observed also, that Spirits address us, as we do children, endeavoring evidently to appeal to our understanding and comprehension, rather than to excite our minds to grasp at things beyond our reach. We have been accustomed to think of Spirits in the light of Infinity. We supposed that Spirits ought to know every thing in the Spirit world, whereas the idea is just as unreasonable as it would be to expect a man to know every thing and every body in this world. Spirits know what they learn, and they have their associations, and their explorations, in search of knowledge corresponding always to the expansion of their minds. Their teachings have a double purpose. First to explain to us their real position, secondly, to enlighten us as to our own position. By this we may learn in the first place that Spirits are but one degree above us, and in the second place, that "man is created a little lower than the angels," "He that runs may read," and "he that humbly himself shall be exalted."

It may be said of these communications that they elucidate nothing new. I grant it, but they confirm the old. They furnish a key that unlocks the mysteries of the ages; they furnish a clue to the so-called superstitions of all ages and nations. Every age, and every people has had its revelations, and each distinct sect or form of faith has denounced all others as sorcery, magic, necromancy, witchcraft, &c. The Hebrews, an isolated and insignificant nation, numerically considered, proclaimed the Mosaic Dispensation to be the only true one, while at the same time the nations of Eastern Asia were in possession of an older revelation, embodying in its principles, the fundamentals of the Jewish law. The same state of things existed in Egypt, prior to the exodus of the Jews from that country. Modern discoveries, disclose a parallelism between the theologies of the Chinese, the Jews and the Egyptians. The nations of western Asia in the time of Moses had modes of communicating with the Spirit world, very similar to those in vogue among the Jews. But they admitted a plurality of Gods, which led to idolatry, and to avoid this, Moses forbade his people to consult Spirits after the manner of the surrounding nations. He denounced all other modes, except those instituted by himself, as sorcery, divination, &c., and yet like every man, who has repeated those terms after him from that day to this, he never undertook to define what sorcery, witchcraft, &c., were, except to denounce their practices as penal offences. Nevertheless, in several instances we find Jewish authenticity of witchcraft and divination. When Balaam was sent for by Balak to come and curse the Israelites, the old heathen prophet presorted to that very divination, that Moses condemned to ascertain the pleasure of the Almighty in the matter. And he was directed through the instrumentality of divination, to bless them, and curse them not. And he did bless them, in the language of poetry and sublimity. Query—was that blessing of Divine or Satanic origin? Again, Saul, through the agency of witchcraft, received a prophetic and truthful message from the Spirit of the prophet Samuel.

Moses was a wise lawgiver, and just such an one, as the Israelites needed. He saw their idolatrous proclivities, and he knew that their plane of idolatry would demand human sacrifices. Idolatry and cruelty were seemingly innate principles with that people. Abraham was willing to sacrifice his son Isaac. Jeppha did sacrifice his daughter. The law to limit Spirit intercourse to a privileged and enlightened class, may have been wisely intended, but it did not prevent witchcraft, nor define what it was; neither did it keep the Jewish people from idolatry, which idolatry was the precursor of formalism and dead faith. Beginning with the abrogation of certain classes of manifestations, the Jewish Church finally abrogated all intercourse with the Spirit world. When Jesus of Nazareth came, with his manifestations of Spiritual power,

the Jews applied the same epithets to him, that they had previously applied to the heathen. Again the whole power of the church was put forth to suppress demonstrations from the world of Spirits. But they outlived the Jewish nation, and were very common among the early christians up to the period of the establishment of the church of Rome. In imitation of the Levites, the Roman Catholic priesthood sought to monopolize all intercourse with the invisible world.

"Communicating with Spirits by the laity, was declared to be witchcraft, and it was forbidden on pain of death. In the space of one century in Roman Catholic history, we find that one hundred thousand persons were put to death in Germany alone, for the alleged crime of witchcraft, averaging a thousand a year. In England, at a later date, thirty thousand persons were executed in the space of a hundred years, under the same charge. Sir Matthew Hale, who is often cited, as one of the brightest ornaments of the christian church while sitting upon the king's bench as first magistrate of England, condemned a girl nine years of age to be burned at the stake for witchcraft. Thus, it appears that the Jewish, Roman Catholic, and Protestant churches enacted laws to prevent Spirit intercourse, because it led to idolatry and human sacrifice, as they alleged, to prevent which, they were guilty of sacrificing hundreds of thousands of human beings themselves, without accomplishing the object in view. So called witchcraft is found at certain periods, among the most devotional and religious people in the world. If witchcraft is the work of the devil, is it not strange that it should have made its appearance among the pious puritans of New England? After being suppressed by the strong arm of power, in Massachusetts, it has broken out again, according to Bishop Hopkins of Vermont, and Dr. Baldwin of Troy, among us yankees, the most enlightened and pious people on the globe. Following in the footsteps of their illustrious predecessors of Judea, Rome, and Salem, the above named church dignitaries have discovered that modern Spiritualism is witchcraft. But like their predecessors, they stand upon the platform of self constituted authority, refusing to investigate, and declining to define what they profess to condemn.

We have reached a point in political and religious life, when law protects men in the investigation of the hitherto unknown laws that govern mind and matter. In the investigation of the mysterious phenomena of our day, that have already been visited by the church with all the old stale epithets of sorcery, necromancy, &c., we find as I said before, the key that unlocks the mysteries of the ages. We find that humanity is, and ever has been intimately connected with the inhabitants of the spheres that surround our earth.

The sorcery of the Assyrians, the magic of the Egyptians, the oracle of the Delphians, the fairies of Scotland, the haunted houses of England, the Banshee of Ireland, and the witchcraft of the Yankees, have never been explained, and no solution but the Spiritual theory yet presents any thing like a fair elucidation of these hitherto inexplicable mysteries. I would not be understood to say that I identify those ancient mysteries with the Spiritual phenomena of this time. But my investigations have led me to believe that Spirits have had something to do with them all, and I expect to continue in that belief until some rational explanation is offered.

We are all of us more or less affected at times by mysterious influences. They are felt when the mind is in its kindest and most sympathetic mood. When the memories of absent or departed friends come over us; when the beauties of Nature are revealed in the glow of the Spring morning; or even when life becomes wearisome, and we would yield the strife, and lay down and die; then it is, that a divine affluence, as it were, penetrates our entire being, transforming us in a moment to poets and moral heroes. This influence has been denominated, almost every thing but the right name. Anciently the inspiration of poetry was attributed to the Muses. Latterly, however, imagination has the credit of it. This is about as clear an explanation as to assert that nothing creates something. The history of an individual is sometimes the history of the human race.

THE DISCONTENTED HORSE-SHOE.—A FABLE.—A well shaped horse-shoe, as if hung against the wall in a blacksmith's shop bitterly complained of the ill-usage to which it had been subjected. "No one," said the shoe, in a whining tone, "has endured the fiery trials through which I have passed, without any respite being allowed me. The hard-hearted sledge-hammer and anvil were my enemies, and between the two I was cruelly treated and found no pity. I was beaten by them unmercifully, and the blows I received at their hands would have killed an ox; as I said before, no one has endured the fiery trials through which I have passed."

"Hold your foolish tongue," said a ploughshare, which had been to be repaired, "unless you talk more wisely. Both you and I have been greatly benefitted by the ordeal through which we have passed, and are valued highly by those who might once have despised us. Once we were useless pieces of iron, but now you are a useful horse-shoe, and I a respectable ploughshare." Thus reasonably admonished, the horse-shoe became silent, and was never afterwards heard to complain. We seldom commit a greater error than that of repining at our trials and afflictions; for our Heavenly Father often renders these the medium of His greatest mercies.

—Portland Transcript.

THE "NEW CHURCH" AND OLD ISSUES.
NO. 1.

Although we promised, some months since, to bestow some attention on the issues made by our near of kin, (the Swedenborgians,) on Spiritualism, we have not up to this time felt moved to do so; and therefore have abstained from fulfilling our promise. We now return to the subject, because circumstances and late developments in that quarter, seem to demand such notice the more; as we wish to have Spiritualists know after what fashion they are estimated by some of the leading members of the "New Church."

We have, therefore an explanatory, rather than a controversial purpose in these remarks, and those we may offer in subsequent issues, since it has been asserted of late, that "some modern Spiritualists" pretend "their doctrines are founded upon those of Swedenborg."

To tell the truth, however, we "dislike the job," for criticism however mildly applied, is apt to express more or less dissatisfaction, if it does not imply some radical defects, and is therefore seldom, if ever received with a good grace or a kind welcome.

Feeling thus, we would gladly escape from this duty, were it possible for truth or progress to come from that method, since all antagonism, however, and by whomsoever developed, only tends to foster those likes, and intensify those dislikes, from whence come all wars and fighting.

So much we feel impressed to say, by way of introduction and explanation, as we have no desire to injure the feelings or bear false witness against any. This caution, however, and the discrimination its counsel enforces, makes us sensitive to those side issues and false statements, which occasionally are made against Spiritualism, and by those too whose standing as men, whose professions as Christians, and whose pretensions as scholars should have taught them better manners and wiser logic.

Especially is this true of those professing the Swedenborgian faith, since their assumption of the "New Church," naturally leads to the inference, that with them "all things have passed away, and all things have become new." How far this is the case, will be seen, and we hope reflected on, for nothing short of a practical, actual, living faith, hope and charity, will convert men from the error of their ways, and do away with sectarian animosity and theological rancor.

The issues assumed, however, and much of the arguments used by the leading Swedenborgians of this country against Spiritualism, are calculated to awaken and foster both, rather than convince the reason, or enlighten the understanding. As proof we extract this from the *New Church Herald* of February 23d.

"In this connection, it is only just to a sect of the Christian Church (the New Jerusalem), to say, that the pretence of some modern Spiritualists, that their doctrines are founded upon those of Swedenborg, are false and calumnious upon that great man and his disciples. The very fundamental idea of the creed of Swedenborg is a profound and intense belief in Christ, and in the Scriptures as the Word of God."

This is not the language of the Editor of the *Herald*, but an extract from an Editorial of the Philadelphia Daily Morning Times, which he copied with approbation, as it conveyed to his Catholic judgment "a just definition," by showing, "that modern Spiritualism is essentially infidel in its peculiarities and tendencies." The Editor of the *Herald* in quoting the above and making the remarks he did on the subject, was but following in the path of the Editor of the *New Jerusalem Messenger*, for we find in that paper of February 16, the following:

"SWEDENBORGIANISM VS. SPIRITUALISM.—While conversing with a disciple of Swedenborg lately, he delivered himself of the following sentiment, which shows quite clearly the estimation which Swedenborgians place upon the new-fangled doctrine of Spiritualism: 'The believers in the doctrine of Swedenborg, hold the Bible in great reverence. They consider it the holy oracles of the words of God, or the *sanctum sanctorum* or holy of holies, in which they can hold communion with the Lord Jesus Christ: while Spiritualists disregard it entirely as having any divine authority, and, in fact, they may be said to trample it under their feet in comparison with the communications that they get from Spirits. Hence, there can never be the least sympathy or union between these parties.'"

This is not original with the *Messenger*, but is copied from the *Daily Courier* of Oshkosh, Wis., with approval, as "a sign of the times." Still the writer had the modesty to add a word in modification of the above, and says:

"So far as regards those Spiritualists who disregard the authority of the Word, this is true beyond a doubt."

To these were it an object, many more extracts of an equally unctuous and significant character might be added, but as these are recent and from Swedenborgian head quarters, they must suffice. And now we ask, who are these men who talk of infidelity, and represent Spiritualists as trampling the Bible "under their feet"? In what estimation is their theology held by the so-called Christian world?

We were to answer these and other questions suggested by the theological relations of our critics and falsifiers, by *choosing the vulgar* and popular estimate of Swedenborgianism, it is highly probable, the intelligent reader, would think us anything, but gentlemanly, Catholic or Christian in our ethics. And yet, this is what those Swedenborgians are doing, when they thus retail the fables and crudities of the secular press—for they not only "bear false witness against their neighbor," but aid in covering his Spiritual character, with the theological odium and social filth of the times.

The thought is humiliating, when we remember that Swedenborgianism, although nearly a century old, could hardly be said to exist, until Spiritualism quickened the slumbering energies of the popular mind and called attention to the life, labors and revelations of that good and remarkable man, Baron Swedenborg. Is it for "these courtesies" that Spiritualism is to be abused by the new Churchmen? Or have the disciples of the "New Church" lost faith in "these words of prophecy," and taken to misrepresentation like the other theological *Julianists*, on the score of "good policy"? We hope not, for their own sakes, and the sake of progress—yet the assumptions of superior piety, greater veneration for the Word, and profounder respect for its authority and teachings, all tend towards Sectarian pride, and smacks strongly of Phariseism. We dislike to write thus of any

body of men, who are called on by the dictates of reason and conscience to endure "the burden and heat" of an ignorant public opinion, much less the ministry of the "New Church," for whom we have cherished many warm and respectful memories, but who are left at the mercy of conjecture, when we see men, not yet free from persecution and proscription, assume the airs of their *bigoted* predecessors, and denounce their younger brethren, simply because *indiscretion* is sometimes a characteristic of youth.

The *naturalness* of this conduct detracts nothing from its ugliness, and is, therefore, no less wicked than absurd, for it invites all kinds of reprisals and retaliations, and tends to put far off the advent of grace and the harmony of the brotherhood.

See this illustrated in the absurd conduct of the Rev. Joel Grant, of Lockport, (Ind.) who refusing a brother minister the use of his pulpit, from which to preach a funeral sermon, adds insult to injury by publishing such God-forsaken notions as the following in vindication of his conduct. He writes to the press of Chicago:

"It is scarcely necessary for me to say that the views of divine truth held by me are such, that I regard Swedenborgianism as a system entirely outside of Christianity—as truly so as Mormonism or Spiritualism—the former of which asserts unqualifiedly the divine authority of the Scriptures. There may be more truth in it than in these last, but like them it rests upon a professed intercourse with the spirits of the dead, with angels and God, a profession utterly at variance with the reception of the Bible as the only and sufficient rule of faith."

And wherefore deny to him the religious privilege of ministering to "the necessities of Saints"? Simply and because a *Zee*. Presbyterian had concluded in his ignorance and Spiritual pride, that Swedenborgianism was a "system entirely outside of Christianity." Absurd as this is—it is no more so than the Swedenborgian logic, which, by a scratch of the pen, makes Spiritualism "infidel," and denies the Christian name to over two millions of people, because they differ with the "New Church" man and his master Swedenborg on some points of theology.

* The person to whom the pulpit was thus denied, is a Mr. Hubbard, a Swedenborgian Minister of Chicago. Those who would know more of this disgraceful exhibition of sectarian narrowness and exclusiveness, will find the necessary information in the *New Jerusalem Messenger*, of Jan. 5, 1856.

SPIRIT MANIFESTATIONS.

As facts are acknowledged to be "Stubborn things," nothing can be more natural than the sensitiveness, evinced by some of our theorists and would-be philosophers, whenever new facts or additional testimony are introduced. Pity it is so, and pity it is—that we cannot in some way minister to their consolation, for we dislike to see pain, much more to inflict it; and yet there is no help, for the facts will come without regard to the pretensions of the theory or the prepossessions of the theorist, as they ignore the one, and bear protest against the other. To illustrate this, we extract from a letter of Dr. A. Harlow's to the People's Museum of Lockport, New York. He says:—"It would afford me pleasure to contribute a little to your columns in presenting a full and truthful account of the mysteries and wonderful demonstrations of Spirit power that have been exhibited at my house; such as Spirits playing on a variety of musical instruments simultaneously, and keeping perfect time, independent of human agency; also, the moving of various articles of furniture around the room, carrying bells over our heads and ringing in accurate time with instruments sending forth the most beautiful musical sounds, while touched only with Spirit fingers. In short, a great variety of the most convincing tests have been given of Spirit presence, which can be corroborated and fully authenticated by the concurring testimony of a number of persons whose reputation for honor, truth and veracity is fully established where they are known. The Spirit hand has been exhibited to a great number of persons, and closely and critically examined by them. Also, the Spirit forms have been seen and described by my little daughter, seven years of age, who is a clairvoyant, or seeing medium. A room in my house has been fitted up by Spirit direction, and dedicated to the use of our heavenly visitants. They have promised great things, too much to lay before an incredulous public at present, but in due time it will be accurately handed out and served up, probably not to the full liking and taste of all minds."

This testimony is positive and the statements startling enough to suggest to all who are skeptical, the propriety of an investigation and to the theorist caution. Still the following from the Rochester *Advertiser* is equally preternatural in fact, and conclusive as testimony. The writer says:—"Not twenty miles from this city, in a quiet little village, resides a gentleman of mature years, possessed of good intellectual powers, aided by more than an ordinary share of scholastic attainments and literary culture. He is a firm believer in the doctrine of spiritual communication with mortals, as contended for by a class called Spiritualists—his faith justified, as he thinks, by the demonstrations of which he has been a witness. Not long since, a cherished daughter, just verging upon womanhood, was suddenly removed by death, while engaged in completing her studies at an Eastern institution, throwing a gloom over the family circle of which the deceased was a cherished centre. In the same family was a sister of some twelve years of age, who had paid no attention to the languages, but who was suddenly impressed by the other day with an unwonted power, and taking a pen, wrote out with great rapidity and ease communications in Latin and French, without having as before stated, any previous knowledge of those languages! These communications, the report is, came from her deceased sister, who had made these languages a portion of her study when alive, and now communicated through them when dead. It is also stated that this young medium can place her fingers upon a key of a piano and without the least apparent physical exertion, trail the instrument all around the floor without touching it, being in contact with the floor during the operation!"

Finally: a little brother of the deceased young lady, some nine years old, is often raised, perpendicularly from his seat to the ceiling over head, and then replaced where he was before, without any agency of his own!

Such is the relation of the "Spirit operations" in the quarter in question, and upon an authority, the sincerity of which we should never doubt, however much we might the reality of the wonders contained in the relation itself."

Theory and mental prepossessions must give way before facts like these, for they are characterized by all, that any Skeptic can ask, *objectivity* and *uniformity* of development. The Spirit manifestations heretofore have these in common, with everything in the economy of God, that belongs to the universal sphere of manifestation, and are consequently confined to no nation or age, but occur wherever and whenever the conditions exist and are complied with.

This statement although sufficiently obvious and truthful from the accounts we have already published of the manifestations in England and Italy, is again affirmed and demonstrated by the following, which appeared in a late issue of the *Troy Budget*:

"Spirit Rapping, as well as most other things is doing on an extensive scale in San Francisco. According to the *San* of that city, Marshal North was lately called to a House in Sutter street to

trace out and quell some mysterious noises that were disturbing the inmates. He took the men with him, four of whom were posted outside the building, and the remaining two he took inside with himself. While standing in the middle of the floor a startling thump was heard on the floor close to his feet unaccompanied by any jar. He searched the house and was convinced that no one was concealed. He and Mr. Lees, one of the officers, then advanced and opened a closet in which hung a large metal water over a sink; he was not more than a foot and a half distant from the waiter, when it was violently struck, as if with a large club, producing a loud noise, yet no one had touched it, and it hung suspended against the wall. Proceeding thence, he opened another closet, which contained several articles of clothing, and while looking in, was startled by a sound immediately in front of him, resembling the breaking and cracking of a large stick, yet nothing of the kind was visible, and no one was present except Mr. Lees and the lady of the house. He then went outside of the house where the other officers were in attendance, and was standing with two of them immediately in front of a door, when a loud noise was heard, which he took to be a heavy shawl, when it appeared as if somebody had thrown a large stone or brick through the pane of glass nearest him, shivering it into a thousand pieces. But the singularity of this fact was, that the glass was neither driven into nor out of the house, but crumbled just where it was, some portions falling inside and some out. There was no one in the room at the time, and there was no missile of any kind whatever found, nor any indication that a missile had been thrown. Various other extraordinary performances were related of the pranks of the spirits, for which neither the worthy marshal nor any of his aids could account."

GOVERNOR N. P. TALLMADGE'S REPLY.

The *New Church Herald* and Mr. T. S. Arthur not long since, made issue on Spiritualists in general, and PROFESSOR HARE, JUDGE EDMONDS and GOVERNOR TALLMADGE in particular, by insisting they were Psychologized into their belief of Spirit Manifestations by bad Spirits—if indeed Spirits had anything to do with it. The assumptions and presumptions of their logic and philosophy has already been noticed by us—but the following is too pertinent and significant to be omitted. We extract from a letter of Governor Tallmadge's, published in the *New Church Herald* of February 23. It is addressed to the Editor—and after some introductory remarks—proceeds as follows:—

"You introduce an extract from the 'Home Gazette, edited by T. S. Arthur,' in relation to Professor Hare's new work on Spiritualism, in which is contained the following paragraph:—

"Like Judge Edmonds, Tallmadge, and a few others, eminent in position and natural acquirements he stands a sad spectacle to sound-minded men, and a warning to all not to venture with too much self-confidence upon this dangerous ground of so-called Spiritualism."

I cannot but admire the self-complacency and extreme modesty of this writer, in denouncing others for expressing opinions on a subject which they have fully investigated, and which they are, therefore, presumed to understand, but of which he, for want of investigation, is entirely ignorant, and, therefore, wholly incompetent to express opinions on."

It seems that in the opinion of this writer, this "sad spectacle to sound-minded men," arises more especially from the fact, that I, with thousands of others, profess to have seen material objects moved and operated upon without visible agency. This he calls phantasm or hallucination—in other words, that we were psychologized, and thought we saw these movements or operations, when, in fact, it was a mere delusion. These crudities and absurdities are brought forward to overcome the evidence of our senses.

I was once present at a circle with one of the highest judicial functionaries of the United States. We received some exalted communications, and then some remarkable physical manifestations. At the close, I said to the Judge; suppose you were holding your Circuit, and a man was on trial for his life, and the facts we have witnessed were in issue, would not the testimony of any one present convict and execute him. Most assuredly, was the prompt reply. And yet all this was hallucination! And in the opinion of this sapient and modest writer, the learned Judge and all the rest of us presented "a sad spectacle to sound-minded men!" What wisdom! What extreme modesty! And that, too, without having witnessed any of these things myself. I have witnessed thousands of these physical manifestations in well-lighted rooms, where there was not the possibility of deception or delusion. Is my testimony as to the facts in these cases to be taken, or is it to be set aside by the mere *ipse dixit* of this writer? And then, with the most unblushing effrontery and self-conceited arrogance, talk of a "sad spectacle to sound-minded men."

But, I will give the gentleman one or two instances of physical manifestations, and then leave him to digest them at his leisure. I was once at a circle round a cherry table, in a well-lighted room. A large dinner bell, with the handle tipped with brass in a conical form, was on the table, and directed to be moved under the table. At length the knobs were made most reluctantly against the under side of the table, so that a large tin candlestick, by every blow, raised completely from the table by the concussion. I afterwards examined the under side of the table, and found indentations in the hard cherry wood, made by the handle of the bell which was tipped with brass. Was this all a delusion? Did I imagine I heard these blows and saw these indentations, when in truth I did not? But the indentations are still in the table, and can yet be seen at any time.

There was, therefore, no deception nor delusion. Again; a sentence was once written for me, by what purported to be the spirit of John C. Calhoun. The room was well lighted, and no possibility of deception. I afterward showed the sentence to Gen. James Hamilton, former Governor of South Carolina, Gen. Vaddy Thompson, former minister to Mexico, Gen. Robert B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his own sons, all of whom are as well acquainted with his hand writing as their own, and they all pronounced it a perfect *fac simile* of the hand writing of JOHN C. CALHOUN. Was I deceived and deluded in regard to this writing? Was I psychologized when it was written, and were all the gentlemen above named psychologized when they afterwards saw it? And have hundreds of others who have seen it, been psychologized also? What nonsense, what an absurdity to put forth such a theory! And then with flippant arrogance and self-conceited denunciations who relate these facts, and reject these theories, as "a sad spectacle to sound-minded men." Can ignorance and folly, can superstition and bigotry, go farther?

"SOMETHING (NOT) NEW."

A writer in a late issue of the 'Norristown Olive Branch,' informs us that a Rev. W. Felton, lectured in that place "on the Witch of Endor and Spiritualism." He says:

"The Reverend gentleman handled the question of the 'Manifestations' on an entirely new basis. He did not generally aim to invalidate the facts or phenomena of Spiritualism, but undertook to prove by Scripture and other authorities that it was no new theory—affirming that like the *apparent* raising up of Samuel by the witch of Endor, it is done by *diabolic power*. The lecturer said he took the Spiritualists on the platform of their own pretensions—that the phenomena is really the work of Spirits—but that it is the work of *Evil Spirits*—This struck us as a new method of discussing the subject, and certainly looks like taking the bull by the horns."

The only new item in the above, if written in good faith, is the tendency of the writer, for the "method" referred to is as old as *Phariseism*, as the writer may learn, if he will cultivate an acquaintance with the *New Testament*.

DR. DOD'S EXPERIENCE.

In our issue of January 26th, we had occasion to notice the Doctor's explanatory lecture, in which we outlined his experience and the cause that converted him to Spiritualism. At the same time we stated more light and other testimony were needed, than the Doctor's, to authenticate his narrative and give reliability to his assertion. The remark was intended to call out further explanation from the Doctor or some of his early friends, as many who heard the lecture, ourselves included, did not consider the explanation satisfactory, because Spiritual experience so marked, to be followed by a skepticism so determined and positive, should have had "grounds more relative" than *psychology* to justify it.

How far our remarks had the effect to call forth the following, we know not, but the testimony is not less acceptable, as it gives *presumptive*, if not conclusive proof, the Doctor's experience was substantially as he narrated it.

Aside of this, the testimony is important, as it demonstrates the ministry of angels, is not a modern invention, but a part, and a very important part of that Divine Economy, whereby all things are made to work together for good. The testimony we extract from the *Christian Freeman* of Feb. 15th, the editor of which paper, Brother Cobb, is an old acquaintance of Dr. Dods. In an article of some length, Brother Cobb discusses the relations of Phenology to Religion, and the testimony it gives for immortal life and angel ministrations, to illustrate which, he introduces the past experience of Dr. Dods. The reader will think as he pleases of the phenological argument, but what is important in this connection, is, that the general burden of the extract, authenticates the Doctor's explanation. Brother Cobb says:

"In the year 1841, Dr. J. B. Dods, a man of strong philosophical mind, called upon us, and desired us to call with him on O. S. Fowler, at his temporary room in Marlboro Chapel, for a Phenological examination. He said he had never fallen in with a learned Phenologist, and wished to test the skill of Fowler. We called with him. The relation between both of us and O. S. Fowler was that of entire strangers. By request of Dr. Dods, who had known us for years, we submitted to an examination first, the reading of which greatly astonished him. He then took his turn. His passions and faculties were described with wonderful accuracy. Coming up to what Phenologists have named *Marcelousness*, but which would more appropriately be *Spiritualness*, Mr. Fowler said to him, 'The Spiritual state is to you something like a present reality. If you have lost a mother, I should not think it strange if you had seen her since her decease, and conversed with her, in your waking hours.' And on this point he amplified somewhat extensively. Dr. Dods was astonished. When he had stepped out of Mr. Fowler's room, he said to us, 'I am filled with amazement. How—how, in the name of wonder, did he get at all this?' This goes to explain what has troubled me greatly all my life." He then proceeded to relate to us facts in his experience, which he had never divulged except to his own family. His father died when he was in his teens. After his decease, he, John B., was walking along the cart-road through a piece of woodland, and his father came out of the woods, and walked by his side, and conversed for several minutes. He realized that he was conversing with him, as from the Spirit-land, and yet felt no bewildering excitement until he had disappeared. And since the death of his wife, which was then recent, she had appeared to him in open day, and they had conversed together, several times. He had asked her why she did not manifest herself to her daughter. She replied that she had made efforts to do so, but could not when the daughter was awake. But she had communicated to her in dreams. And the daughter had in several instances spoken in the morning, of having dreamed of conversing with her mother, in a manner which seemed more real than her usual dreams.

"And now," said the Doctor, "I am relieved, I have been worried about this matter: but now I see that it is all in the brain, a mere fancy."

"Not so," we replied, "does it seem to our philosophy. All the natural faculties of the mind have corresponding realities on which to act. If the organ through which any faculty is developed is diseased, its action will be imperfect and unreliable. But a large and strong healthy organ of the mind, will perceive and do that in its own sphere, which the ordinary grade cannot compare with. And, in rare cases, a particular organ is so strong, as to amount to an endowment of its possessor with the power of intuition in that particular direction. Instance Colburn, and the boy Sadford, in respect to mathematics. Their organ of *Calculation* was so large, that they could see immediately the result of a mathematical proposition, which the greatest of ordinary mathematicians would require hours of time and square yards of figures to work out. These instinctive perceptions were not fancies. They were perceptions of fact, and the answers were true. The mammoth organ being healthy, it was a medium of the mind's intuitive perception of truth on that point. 'So,' said we, 'in the case of your *Spiritualness*. The organism is not only powerful, but healthy. And it constitutes a faculty, or medium, through which Spiritual beings can manifest themselves to your perceptions. God has not seen fit to give men, in general, this faculty in that degree, but there are exceptions to all general rules, and you are one in this case. Such is our philosophy."

"Well," said the Doctor, "I will go directly back and acquaint Mr. Fowler with the facts I have divulged to you, and ask him to put his views on this subject into the written 'character' which he is to furnish to-morrow." He did so. And Mr. Fowler wrote out the same philosophy of the facts which he had offered, illustrated by the same and other cases.

NATTY, A SPIRIT; HIS PORTRAIT AND LIFE. By Allen Putnam, Boston; Bela Marsh, 15 Franklin street.

This is a narrative of the facts and marvels which grew out of Natty's history and the development of the Portrait. The facts are simple, childlike and playful, but significant and reliable from the many "coincided" facts that enter into and make up its strange eventful history.

The principal actor in this, shall we call it a Spiritual Drama?—is Natty a child in the order of development, but a Spirit, wise in the graces and harmonies of the higher life. He works and labors to interest and inspire others in his mission, which is ultimately to teach the children of earth, in what way the *gifted* of other times and climes—can, from their homes in the Spirit spheres, contribute to the progress of art, and the development of the science of beauty. The proof of this is given, not only in the impressions and revelations of some five or six mediums, who at various times and places, are impressed to make independent, but concurring communications about the painting, but authenticated by the history of the Portrait and

the experience of the Artist. Indeed the experience and testimony of Mr. Fenton, the artist, would alone, make a significant chapter in the history of Spiritualism; as it is from first to last, but a succession of spiritual visions and impressions, all of which relate to, and are called out by the progress of the painting. The "Portrait" is a work of love with Natty, though a revelation of art and beauty, from others which seems to have been inspired, by the affection existing between Natty and his Spiritual Father, Allen Putnam.

How far the painting purports to be Spiritual may be learned from the following:

"Our picture is not, in any proper sense, the work of spirits, for the execution is by our artist; yet he may have been so far controlled as to show traces in the different parts of the peculiarities of several of those departed artists who exhibited to him the models, and infused their influences. We doubt whether the world is ready to see any thing of Ben West in the child's figure, of Raphael in the halo around the boy, or of Michael Angelo in the bolder and darker parts of the picture. There is no pretence or suspicion that those painters handled the brush; and, if their distinguishing conceptions were impressed upon Mr. Fenton, he may have failed to give them such embodiment as to make any observer detect resemblances of their peculiar styles. Yet they tell us that they have been much with him, bringing to bear such limited power as they could."

Beside the portrait of Natty, there is in the picture, the likeness of a large "black dog," which has a deep moral significance, as we learn from the following:

"Its true significance you have not yet seen. I have insisted on having the dog, you know, and upon having Natty as a child. The dog is a representative of man's animal passions. The child represents man redeemed: 'of such is the kingdom of heaven.' The dog in the picture, with his subdued look, standing with patient neck under the arm of the child, represents the animal passions curbed and in subjection. The child there speaks of innocence, purity, cheerfulness, and confiding faith, as subduing the animal, and giving heavenly mastery to the Spiritual. This child should be born in each one. In some persons, we see scarce any thing but the dog; in others, the child is partly formed, and in others more fully shaped. This child must be born in the medium before she can see it elsewhere, must be in the artist before he can paint it, and in each one before it can be seen on the canvass in its beauty and power."

Natty being but "five days" old at the time of his "death," little can be said of his earth history, but the larger part of this volume relates to his doings and sayings, since his introduction to the Spirit spheres. We have not the room for further comment, but the Spirit of the teachings, purporting to come from him, may be learned from the following, which seems to outline the faith and philosophy of Mr. Putnam and wife:

We are credulous; we do believe; and we thank God that we can be, and do thus. We shall be arraigned; and yet the world is not a bad one. Men do not generally criticize and carp and ridicule because of festering malice. Such things are with them the play of the brain, rather than the work of the heart. Such sport tends to keep the world in order. Sometimes, indeed, a poor frog perishes, and others learn to hide in their native element; but the urchins gain strength from exercise; and, though they do debar God's creatures from full enjoyment of his sunlight, and from free hoppings upon his footstool, they do it with no unkind intent. Effects may seem bad; the instruments of order may and do become sometimes enslaving chains, do inspire awe, do dwarf the growth of freedom, do make a man more the slave of society, and less the free child of God, than is apparently for his highest good; and yet who knows even this? There is broader and deeper truth in the poet's declaration, "Whatever is, is right," than we are apt to comprehend. God's presence and power are in the *center's brain* as much as in the most confiding heart. Beyond limits which he prescribes, no erratic comet can rove, no tornado spread desolation. The comet shall come back to its starting-point, the tornado shall hush itself to gentle breezes. Among men, as among the stars and the elements, God says, "Hitherto, but no further." We work by his permission; critics and readers will do the same; and from the evil, be it on the one side or on the other, he will in time educate some good."

We have not attempted to follow the narrative, but to interest the reader in its wonders, hoping he will get the book and read it. Its style is simple and at times playful—but over all, there is a chasteness and delicacy of conception, that speaks to the *intuitive* and better promptings of our natures, in favor of Natty and his Portrait.

The picture is to be hung in the parlor of Allen Putnam, "138 East St. Roxbury, Mass., where all will be welcome who desire to see it."

P. B. RANDOLPH'S LABORS AND PROSPECTS.

We give place to the following, as there are many, who will be pleased to know of Brother Randolph's whereabouts and labors. At the same time, it would afford us much more pleasure, did the letter give us less concerning proof, that "the battle of life" with him, was a hard one. We shall hope, however, for the restoration of his physical health, when he gets into the prospective arm chair, as we think he will be much more at home in the *sanctum*, than in the world's broad field of battle in the *bivouac* of life. In the mean time, he should subdue the *frontier* of some of his *intimations*, if he wishes to have his *moderation* known to all men. As to our *studying* the possibility of the fact of mediums speaking "other languages" than their own vernacular. We can only say, we had no such stuff in our thought. What we did *intimate*, was that Spirits in and out of the body, should speak fewer languages, until interpreters were found to interpret and translate, as otherwise some mediums may be tempted to act the hypocrite and impose on the credulity of the listener. In saying this, we had no special reference to Brother Randolph, for we had referred to it before, and for a like purpose, i. e. to correct the impression, that a *jumble of sounds*, was any proof of Spirit presence, or Spirit manifestation.

That "other languages" have been spoken under impression, we know to be a fact, but not to the extent specified in the following. When however, the necessary proof is given that these languages thus spoken are made the mediums of intellectual commerce, none will require more heartily than ourselves. Till then, we shall be apt to ask for an *interpreter*.—Ed. Ch. Sp.

Boston, Mass., Feb. 19, 1856.

DEAR FRIEND AND BROTHER: Being about to proceed South for a brief season, I thought I would let you know what I have been about for the last eight weeks. In the first place, I over-rated my physical strength, when I undertook my recent Boston course of seven lectures. It was too much for me, and I have scarce recovered yet from the prostration consequent thereon. I found Spiritualism at a low ebb here, but under guidance of an outside pressure, I did all I could to awaken an interest, and set the ball in motion. It was set rolling, and the impetus has increased to a great ex-

tent by the subsequent labors of others. My prayer, or heaven is, that the movement may continue in the right direction, until all men, and Spiritualists in particular, learn to become better and wiser, and to practically exercise that charity, love, forbearance, and philosophy, which constitute the substructure of the august humanitarian temple now building in the ruins of the worn out, false, and unstable edifices erected by the blind zeal, false Form and Formula worshippers. After finishing in Boston, I took the trains for the West, on a visit to my relatives, and in search of a spot where to settle for the balance of my life, which will be long I judge.

I went to Syracuse. I lectured in private circles there, and then went on to Buffalo, which place, may Heaven have ever in its holy keeping, for the brotherly kindness and good will extended the stranger, as I was. While at this place, I think my soul received a great and glorious blessing, much that whereas before I went there, I was blind as it were, in soul, now I see clearly. I was hungry for the bread of life, and all my wants were supplied, and my Spirit no longer feels doubtful in view of the last journey. I can say from my soul's deepest profound, "Come Lord Jesus, come quickly, I am ready to depart." In a recent number of your valuable paper, my brother, you seem to imply that you doubt that other languages are spoken through myself or others. Permit me to assure you that you are mistaken, such is the fact. Absolute languages have been spoken through earthly mediums, my humble self among the number, and which they have not a vestige of knowledge awake. Persons are ready to testify to this startling fact, (as much, nay, more so to myself than you,) Spanish, Greek, German, French, Latin, and other tongues, of which I am ignorant, have been spoken, and rapidly, and correctly written in presence of those who knew the languages. And should the proof be demanded, I am willing to give it. Brother, I believe I can rely on those of my Spirit friends who assure me that they will do all they can to convince people of the immortality of the soul, that one means, and a very efficient one too, to be to use my organs as well as those of others, to speak tongues that shall be translated by scholars, although the mediums shall be ignorant of all, save their own vernacular. They have done this, and will again. I have labored in the Spirit field for six years. I have ever sought to elicit truth. I have had errors and made false moves on the great chessboard of life. I have played against fearful odds, and been beaten, for I am now completely check mated by disease and death. I shall soon retire from the field of life, and then perhaps, my bitter malignant foes, who have ever pursued me with vindictiveness, may rest content. When ever good I have done, has been intentional, that I have been the tool of wretches for the last years, I no more doubt than that a Heaven-sent just, and a hell those who do unjustly—hell of the memory of unkind thoughts and deeds. I retire from the active field with few regrets. I ever enter it again, it will not be as the advocate of Spiritualism, or as a Spirit medium, but in another department of the great reform, when I shall not have to bear my own burdens, together with those of Spirits speaking through erring. But as a man, and distinct individuality, will I part what I may have to give.

I have had a call to take the editorial chair of a Reform print, in a neighboring State. If I accept, I shall accept. If so, you may depend upon it, I shall not forget that my *friendship* has been the *greatest* of mine. While I shall defend the truth and its advocates, I shall take pains to expose quackery and imposture, and to apply the knife wherever a rotten limb shows itself. I promise myself a "good time." Spiritualism, justice, science, shall each find a true friend in me, as they ever have. I trust my health may be restored, so that I can accept the chair of Advocate, if so, "please X."

From Richmond, Va., I shall go to your city, to look out, brother, I shall drop on you all manner as you are wearing the Muses, or coaxing "copy" out of those deep profounds, where "copy" has its birth, just on the boundaries of the foggy land. I fear, my friend, that you are surfeited with good things, bad things, and indifferent things, in the way of lectures on every conceivable and conceivable subject in Gotham this winter, judging by the papers. But be patient, my friend, there is time for all things, and therefore, cant and twaddle must have their day also. Have you heard the story of the captain and cook of a ship, who one day got into an argument on Metaphysics? The cook told the captain that Metaphysics was a paraphrase of Nature. "And what's a paraphrase?" asked the skipper. "Why, sir, it is simply a circumlocutory and pleonastic circle of oratorical adverbs circumscribing an atom of identity lost in verbal profundity." "Call all hands," yelled the captain, "there's an idea and ten big words looked loose, and we must take in sail straight." So it is with most of the popular lectures and lectures of these latter days, a single idea with a garnish of 20,000 words. But it will not always be so; there's a better day coming by and bye.

Respectfully, P. B. Randolph.

SPIRITUAL CONVENTION.

A Convention of Spiritualists will be held in the City of Dayton, (Ohio), during three days, commencing on the fifth day of March, 1856. The *Spiritual Universe* informs us that Warren Chase and other eminent speakers are expected to be present and address the meetings. Invitations are kindly extended to the opposing clergy to be present and take part in the discussions. A large gathering is expected, and we doubt not that thought will be elicited.

For the Christian Spiritualist.

NOTES BY THE WAY.

[illegible]

For the American Citizen.
ON THE DEATH OF FLORENCE L.
BY HELEN.

The beautiful bud is borne away
From the home in which it grew;
And there, through many a weary day,
Ye will miss the sound of her prattling play.
Yet the Spirit blooms anew—
Midst an angel band—
Will its leaves expand,
All cherished by heaven's own dew.

Tis not like the dew that sorrow wrings
From our aching eyelids here;
And our souls, with broken or trampled wings,
Can never leave in such pleasure-springs,
As ever are willing clear
In the land of the blest,
Where the babe will rest
In a higher, holier sphere.

Then lift, O Mother! those mournful eyes
And the Spirit that only weeps—
On the wings of Faith let it ever rise
Far over the brooding grief that flies
To the grave where thy darling sleeps.
Thy darling? Oh no!
But the casket, laid low
When its treasure no more it keeps.

And dwell not, Father, with fond regret
On the life and beauty gone;
With a thrill of joy thou wilt not forget
As she with her infant brother has met
By a kindred feeling drawn,
She will welcome thee
When thy Spirit free
Looks forth on the morning's dawn.

But brothers and sisters, whose thoughts still dwell
On the past with passionate grief,
It may be long ere ye say "tis well"
That with her Florence no more may dwell,
That her bright earth-life was brief,
But the cares of life
With its Spirit-strife,
Will open a different leaf.

Yet think not now of the thorns that grow
In our life's path's brightest bowers,
For strength will come as ye onward go
In a deep, full tide, when ye need its flow
To bear ye through darkest hours,
And a "still, small voice,"
Will whisper, "rejoice,"
When the heaviest storm-cloud lowers.

Shall I say the lost one will ever be near,
With her beautiful form of light?
That her silvery voice ye may almost hear,
And her faltering footsteps passing clear—
Shall I speak of those things to-night?
Will ye kindly need
The voice of a creed
That I fain would believe is right?

I am far from the land where that creed was nursed
Yet over me fell its sway;
I see the star that I hail at first,
That over my darkened vision burst,
And scattered the mist away;
May the Lord who leads
Through the myth of creeds
Guide us all to our perfect day.—*Exchange.*

SPIRITUALISM—THE BIBLE AND THE CHURCH.

BY DOCTOR WOOD.

Under this heading, the *Exchange* (Ind.) *Weekly Enquirer*, of Feb. 14, gives the first of a series of articles, which promise to be interesting and instructive.

The writer is evidently in earnest, and writes from the plane of conviction—his stand-point being cosmopolitan and universal, as may be learned from this extract:

"The Spiritualism of the Bible is but little understood even by those who are its especial exponents, I fear, judging from the position they occupy on the subject of what they term modern Spiritualism."

Spiritualism is the same to-day it was at the creation. It should always be man's guide in life. If it was ever worthy of man's confidence it is now."

Doubtless there is much to learn as to the facts and laws of Spiritualism—whether considered as phenomenal manifestations in history or developments in the providence and economy of God. Were it not so, there would be no wisdom, much less benevolence in Dr. Wood's catering for the correction of the ignorant and the conversion of the skeptical. As, however, progression is the order of life, we are safe in saying it is God's method of educating His children, and that we should be patient with the erring, in whatever relation of life we may find them. We say this by way of quickening the memory of the Doctor and all others who, in their eagerness and anxiety to have Spiritualism understood and appreciated, occasionally forget there must be a spring-time before there can be a harvest.

We are thankful, however, for the following facts and reflections; and hope the Doctor will continue the series, until he thinks justice has been done to ancient as well as modern Spiritualism.

We omit a few of the Doctor's opening remarks, as they are conjectural and not essential to the general argument. He says:

"All laws should be founded in reason, in justice, and undoubtedly was originally, for they could have been no other than the laws of God. And the law from the very necessity of the case, constituted man's religion."

Religion then is from necessity a thing of reason, accompanied by emotion or feeling. Without reason man cannot understand the Bible or nature, and to be ignorant of one is to be ignorant of the other, and therefore in a manner ignorant of God. Without an enlightened reason, man becomes a blind bigot, a stupid zealot, or a ranting fanatic. The question then is, Was there a religion in the days of Adam? and if so, was it Spiritual, or was it one of forms, or of both? The Spirit of God is spoken of in Gen. 1, 2, and at the 28, also. God is represented as talking with Adam and Eve," "And God said unto them,"—2, 16, Gen.—"And the Lord God commanded man." This figure of speech, with slight deviations, as, and God said unto them, and thus saith the Lord, &c. is made use of more or less through the whole of the Old Testament. And yet it will be hard to persuade intelligent persons that God himself spoke directly to man. Whether that is so or not it is of no great importance to me so far as my object is concerned.

That God impresses man at his will in some way there is no doubt. As to the means used in the primitive ages we know nothing, only by inference, from a later period.

It is now left for us to make this discovery. By a careful examination of the Bible we very easily find that God chose persons to become mediums

through whom he could communicate his will to man, and such were the prophets. They were sometimes selected as such, after having arrived to adult age and at other times were "conceived in the mother's womb" for that special purpose. Jesus Christ was thus conceived, and so was Sampson. Read the whole chapter, Judges 13, and note especially that purity of diet was commanded, as the mother's bad dietetic habits would affect her offspring. Let our would-be Christian mothers profit by this example of the wife of Manoah, and we should soon see a difference in society.

So long as we make the stomach, our God and fine clothes our idols, God's curse will rest upon the people. But I quote the 3d, 4th and 5th verses Judges 13, "And the angel of the Lord appeared unto the woman, and said unto her, Behold thou art barren and bearest not; but thou shalt conceive, and bear a son."

Now, therefore, beware, I pray thee, and drink not wine, nor strong drinks, and eat not any unclean thing; for thou shalt conceive and bear a son; and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hands of the Philistines."

Now I have not a doubt but God always sends his angels when he wishes to communicate with man, but more upon this point in due time.

We find Gen. 5, 45 that "Enoch walked with God." Wickedness increased with the increase of population of the earth. It finally became so great that God's patience is exhausted, and he says, Gen. 6, 3, "My Spirit shall not always strive with man." By this we infer and the inference is justified that it was by the guidance of God's Spirit that Enoch was enabled to walk with God. And at a proper time and place we will show what this Spirit is. Man's wickedness finally becomes so great that, "he repented the Lord that he had made man," and he determined to "destroy him from the face of the earth." Noah, however, was preserved in the ark, and thus the race was perpetuated.

Notwithstanding God evidently communicated his will directly to man. Yet he had so little respect for his Creator, that it is comparatively but a few years before he was again obliged to visit them with summary punishment, which was done by confusion of speech.

The next, or indeed, the first real indication that we have of God's means of direct communication with man, is found, Gen. 15, 1, "And the Lord came unto Abraham in a vision."

See also Gen. 15, 12, 13. We are by no means to suppose that this is the first time God ever appeared to man in a vision, for his dealings with man have always been, and always will be, comparatively the same.

But new light bursts in upon us, as we progress in this investigation. Spiritualism, begins to unfold itself, and we learn where the "Thus saith the Lord" comes from.

Abram's wife, Sarah, misused her servant Hagar, Abram's concubine, "and she fled from her face. And the angel of the Lord found her by a fountain of water," and advised her to return to her mistress, Gen. 15, 6, 7.

Three angels appeared unto Abraham, as he sat in his tent door, and apprised him of an important event that was to take place, Gen. 18 chapter.—Two angels visit Lot, while in Sodom. He persuades them to go into his house, and stay all night. They by physical force rescued Lot from a mob, who had assembled before his house, and also mote the mob with blindness. I wish the reader to recollect that all five of the angels 'did eat' victuals that was set before them. Gen. 19 chapter.

But still another feature in Spiritualism is found at Gen. 21, 17, "And God heard the voice of the lad: and the angel of God called to Hagar out of heaven." Again, Gen. 22, 11, "And the angel of the Lord called unto him, (Abraham) out of Heaven."

Now where is, or was, this Heaven that the angel called out from? Was it a great ways off? and away up in some place? If so, what a tremendous voice the angel must have had. A cannon of the loudest thunder, is heard but a few miles at best. Again if Heaven is up from the State of Indiana, which way is it from China? Is it up also, from there? And if it is up from these two points, is it not up from all other points? And if it is not so far off, but that an angel's voice be heard, is it not more than probable that Heaven is close by us, and must it not be from necessity surround the earth. Was not the idea of a distant Heaven fixed in the mind of a man when this earth was supposed to be the center of the world? Spiritualists believe so far as I know, that Heaven is all around us, and that the souls, spirits, angels (and they are all one) of our friends are at all times by our side if we will allow them to be; unless sent on missions by an all-wise God.

What kind of a Heaven would it be, if all who cry Lord, Lord, were admitted into one great room, as some would have us believe Heaven is. Would it be as quiet as Barnum's happy family. Pardon me reader but the comparison would present itself. The fact is Barnum himself never got up so great a humbug as is the notion that Heaven is at a great distance from us.

The Spiritualism that existed in the days of Noah, Moses, Samuel and all the prophets and times of Christ and the apostles exists now. But the mass of people never saw it. The children of Israel never saw it in its proper and true light.—They rejected it, and Christ and the apostles with it, and so of the people of the world, and of the church now. They all occupy precisely the same ground. Professors of religion, profess to believe now, in Moses and the prophets, and in Christ and the apostles, but do their lives correspond with the life and character of those men. To profess to believe is one thing; to live, to do their teaching is another.

Spiritualists so far as I know, believe that as a man dies, just so he meets the judgment. If that is true would not Heaven be a pandemonium of confusion, were there not separate spheres to which each one may go, according to his fitness?

Let not some elect predestinarian feel uneasy at this, I am going to give him and his creed, the benefit of a careful examination in due time, that the public may better understand who are infidels and who are fatalists, and who are deluded, and possessed of a devil. Churches quarrel with each other, about matters of faith, and their internal feuds, and backbitings, and slander, and love of pomp and vain glory, and of mammon, dress, folly and gluttony has paralysed them; they are palsied, vital piety has been crushed out, and the worship of the Lord has given way to extravagance. True penitence and piety has melted away like dew, as such evils have been tolerated.

But to return. So far as I know Spiritualists believe that God in some way will guide them in the path of duty if they will allow him to, they however must be willing to be guided, they must put trust in Him. It must be a rational, reasonable

tangible, self-evident guidance; and not a blind faith.

Was this ever so, and if it was, may it not be so again? Spiritualists say yes. Those who oppose say no. Here then we join issue.

I wish all to understand that it is one thing to believe in the fact that the spirits are living, and quite another thing to live the life of a true Spiritualist. As much so, as to believe that Christ is the son of God, and the Bible a divinely inspired book, is one thing and yet not live the life and example of Christ is another thing. There are thousands who believe all of these, and yet live them not.

The great question to be settled, is, does Spiritualism at this time correspond with that of the times of Moses and the Prophets and Christ and the Apostles? I say yes. I say so because I have read of the one and witnessed the other. This becomes then, a question of veracity or truthfulness on the part of the Bible and myself. Of the Bible statements nothing need be said; of myself I need only say my word was never refused in a court of justice, and I question whether my worst enemy would be willing to affirm under oath, that he believed I would wilfully tell an untruth about the matter under consideration.

If those who oppose Spiritualism at this time better understood the Spiritualism of the Bible, we should have much less opposition.

God sends his angels to minister to the wants of men always, when they live so that he can. The withdrawal of his spirit guidance, follows man's withdrawal of himself from God. I now affirm there is not a nation on earth that follows God, or the instruction given by his son, Jesus Christ, and that before I am done with this matter I will prove it. Let no one say, I am opposed to Christianity or the Bible. He that does that, utters a wilful falsehood. No person living will make greater sacrifices than I will for truth, or oppose vice more earnestly.

I am fully aware that the assertion will not please those who think differently. But we can be friends for all that, so far as any fault on my part is concerned. If they who oppose me, choose to be angry about it, it is a matter of their own; and to be settled between them and their God. Let me ask where the Protestant religion would have been, had Luther and Melancthon feared to make a similar declaration, and lacked the moral courage to defend it? I am not laboring for a salary. I am a disinterested witness, so far at least.

I said when man forsakes God, God forsakes man. Is not this true? when men are prospered in their enterprises they are very apt to forget to whom they are indebted for that prosperity. This is true of individuals and of nations; one who reads the Bible history of the children of Israel, will be astonished to see how true this is, "And when they forgot the Lord their God, he sold them into the hands of Sisera, Captain of the host of Hazor." 1 Sam. 12, 9, also 14 and 15.

The prophets were the true guides, but how difficult it was to make the people listen. Moses was absent but a few days and they compelled Aaron to make the golden calf. Moses was the medium through whom God made himself manifest, which accounts for his saying, "and thus saith the Lord." God promises to guide Israel, "Behold, I send an angel before thee, to keep thee in the way," Exodus 23, 20.

At a much later period Samuel becomes the medium between the Lord and the people, and he was consulted as their guide, in a word, he was their judge, and he referred matters to God. God had chosen Saul as the first king of Israel. He was to be anointed as such, feeling embarrassed he hid himself among the stuff, as some would have it the plunder, or others the baggage. "And when they sought him and could not find him, therefore they enquired of the Lord further, if the man should come thither; and the Lord answered, behold, he hath hid himself among the stuff, Sam. 10, 22.

How often was it that he and all the prophets 'enquired of the Lord.' Our opponents sometimes find fault with Spiritualists for making such inquiries. Will they please read 1 Sam. 9th chap., and see if they find any Spiritualism there.

Now if it is true, that a medium in 1850 can see the future or the past as did Samuel a thousand or more years before Christ, what is the difference. They both inquire of the Lord, and are both correct in their answer. Samuel was known as, and called a seer, see 1 Sam. 9, 9 also 18, 19, 'I am the seer,' says Samuel; see also 12 Chron. 14, 2. "Hannani the seer," again see 12 Chron. 16, 10, "then Asa was wroth with the seer, and put him in a prison house." See same book 12, 15, "and of Iddo the seer," see also 1 Chron. 29, 29, and same book 21, 9, "and the Lord spake unto Gad, David's seer." By this it seems that David, the man after God's own heart, kept a seer on purpose that he might through him as a medium, consult the Lord as to his duty. I wish my opponents to notice another fact, that when a king, ruler or judge became wealthy, they were very apt to forget to 'inquire of the Lord,' but followed after their own counsel, and suffered the consequences, as one example, see 12 Chron. 16, 1-12.

Now all this was very proper in the estimation of so many of our opponents as are acquainted with the facts, but all very wrong now; all agreeable to the will of God in the first place, but all the work of the Devil in the latter case.

The great difficulty many of my opponents labor under as to Spiritual phenomena arises from a wrong impression they have of the coming and mission of Christ. They, as well as myself, were taught to believe that Christ's coming put an end to Spiritual phenomena, while on the other hand it exalted it, made it more tangible or perceptible to man than it had before been. And had not man so soon fallen back into an almost utter state of barbarism, "the signs that followed" the teachings of Christ, and the apostles would not have so soon been lost. The Protestant portion of this country ought all to be aware that their birth is but a day, as it were, back on the wheel of time. They are but an off-shoot at best of Popery. They should recollect that they are split up into all sorts of isms; and that all the different sects go to the Bible for their support. There are quite too many old schools and new schools to incline people to believe they are all entirely right, or all entirely wrong. They should be willing to know, that all the 'education' and Bible reading is not confined to them. It is different now from what it was a few years ago, when no one but a 'divine' dared express an opinion as to what was, or was not truth. There is too much intelligence among the people now to enable the priesthood to hold dominion over the minds of men.

And they must submit to it, they have as a body opposed every science and almost every art in their day. They must progress—be up with the times; when new fields for exploration present themselves, they must grapple with all their might with the subject, and if it is truth that presents itself, make sure of it as another evidence of man's progressive nature and the unbounded wisdom of God. Astronomy and Geology were both, and are yet, particularly the latter, looked upon with distrust by many of the 'uneducated' portions of the church, Vaccination

was denounced from the pulpit as a blasphemous interference with divine will, and to intimidate foolish men and silly women, they were told that to vaccinate a child was to change its nature, and that soon horns would appear on its head, and it would bellow like a bull. Do not smile, reader, this is a matter of record in the history of vaccination. We say then, Christ came to destroy no law—to repeal no law of nature, he came only to fulfill the law and the prophecies that related to himself. Had he not come, both the law and the prophets would have been untruthful. Anything to the contrary of this is unfounded, from whatever source it may come.

Many of the manifestations of the present time are among the most sublime truths of all ages.—Spiritualists are belied, and misrepresented by thousands, whose interest, ignorance or malice, prompt them to it. A large majority of the newspapers of the day who notice the subject at all, give it a 'lick,' of course, for it furnishes an 'item' for the reader who loves to feast his morbid appetite for such things. All this, however, is of no avail. Two articles appeared in the Journal a few days since, that have done more to help the progress of spiritualism in this city than all else that has been done. One article was an abusive insult to many who are the writer's superiors in point of morals, christianity and intellect. The other was a scurrilous and untruthful attack upon the writer of this article.

But to resume more directly my subject. The speaking mediums of the present time, are in common parlance, taken possession of by a spirit, and by the use of the vocal organs of the medium, the spirit speaks to his friends, or to the assembly.—There are hundreds of mediums, both men and women, who are well educated and of irreproachable character, as citizens and christians, who are thus made to speak. I have never heard such eloquence in all my life as I have heard through mediums, and I have heard some of our most eminent men. Our opponents would make believe nothing is heard but gibbering nonsense.

THE WORK OF THE SPIRITS.

In these days of progress, we have felt it our duty, as an independent journalist, "bound to swear in the words of no man," to give a wide scope and full range to moral, religious, and metaphysical inquiry; furnishing such facts as seem best authenticated, and which come within the sphere of probability, leaving others to draw their own deductions and furnish their own philosophy.

Among the developments of the age, none have appeared more startling, or made more stir in the religious world, than that what is called the Phenomena of Spiritualism. Why it should thus startle is evident from the nature of the subject. First, it assumes to speak from the spirit spheres, and to bring intelligence from that land which lies beyond the "dark valley and shadow of death;" a region of mystery whose portals according to prevailing theories, have been closed to mortals in the flesh for eighteen hundred years. With these prevailing theories, these new developments seem at war, and frighten, as they necessarily would, the devotees of an opposing faith, whose social position and pride of opinion are controlling considerations.

Having no opposing faith, nor the fear of ostracism before our eyes, we have taken that liberty which we never yet pledged away, to observe certain phenomena called spiritual, which rather came in our way, and to exercise a little of that reason which every sane mind is supposed to possess until lost by lunacy, or benighted by bigotry.

The excitement consequent upon the facts of Spiritualism seems to have subsided in the public mind, for the reason that they are no longer disputed. The Philosophy of Spiritualism now engrosses public attention, and is secretly pervading the popular mind to an almost incredible extent.—We have witnessed many of the so-called "demonstrations" which had no other effect than simply to confound us.

We have published many such with no other motive than to perplex others. We have forborne all opinion of our own, first, because we did not know what to believe, and second, because it was no business of our readers what our opinions were, if we had any, holding, that every man's religion is a matter between his conscience and his God. But of all the phenomena we have ever witnessed, the most grand, mysterious, and majestic was exhibited at a private house in this city the other night, in the presence of some twenty of our most respectable citizens, the Medium being Miss Sarah Brooks, a young lady of some eighteen years of age, whose parents live in Buffalo, and whose father was also present.

We had heard much of the musical demonstrations in this girl's presence, and we were glad to avail ourselves of a polite invitation to witness the same. The room was a parlor of ordinary dimensions, the Piano was one of the largest kind of Rosewood, and to make the experiment satisfactory the keyboard was turned against the wall and the Piano was set "chuck up." The young lady sat on a stool in the rear of the Piano, near enough to lay her hand upon the cover of the instrument. The balance of the people sat in a circle in the center of the room, hold of hands. The gas was turned off and soon the raps began. At first they appeared on the lid of the instrument: then upon the strings inside. The alphabet was called for and several communications spelled out. At length, drumming commenced on the keys, reminding one of preludes often played by professional artists. Then came a roar of melodies like the lashing of the waters, which died away in Eolian sweetness like echoes in a cave. Suddenly as the lightning's flash, the instrument would seem besieged, and louder than heaven's artillery would ring the strings until the very walls of the house would seem to shake and the windows violently rattle. Spectators started in fright, fearing the instrument would be destroyed. The music closed and next was heard the harsh grating of a screw as if turned by a wrench while the strings were snapped and actually put in tune.

Next came several familiar airs, both parts being at the same time well played. Then one end of the Piano is lifted, and let down with such force as to jar the whole house. The gas is turned on, the room brilliantly lighted, and there sits the medium upon her stool, calm as a summer morn.—and here, hold of hands in the centre of the room, sits the circle. The keys can hardly be reached with both hands by the tallest person in the room, and sitting upon the stool the keys cannot be reached at all. The medium cannot play a tune, having never taken a music lesson in her life. No one in the company can play as the invisible agent did, even sitting down by the keys; and no lady in the room was found with muscular strength sufficient to raise one end of the instrument from the floor.

"Can such things be, and overcome us like a summer cloud,
Without our special wonder?"
We read of Spirits doing stranger things eighteen hundred years ago. The Bible is full of such "manifestations." Many people believe the written testimony who discredit the living evidences of their senses. Strange world!—*Cleveland Plaindealer.*

THE DAYS OF QUEEN MARY.

The following description of the idea and manners of the age of Queen Mary of England, we take from *Blackwood*. Read it, and say if you can, that the world has not advanced in morals and intelligence:—

To give only one or two instances of the manners and ideas of the age in which Queen Mary's lot was cast. It is generally known that Henry VIII. put seventy-two thousand persons, of all religious persuasions, to death on the scaffold, during his single reign; but is it not equally well known his daughter Elizabeth had an array of three hundred heads of persons, convicted of high treason, placed on London Bridge, including those of her cousin and friend Norfolk, and her favorite romantic lover Essex; and so far from being shocked at the ghastly array, she took the foreign ambassador to see it, in order to show "how we serve traitors in England." Protestant historians have recounted with just indignation, that the bloody Mary cast two hundred and forty men, women and children into the flames during her brief and atrocious reign; but they have not equally prominently brought forward, that a greater number of Catholic priests and partisans were, by her Protestant successor, secretly racked to the utmost limits which human frame can endure, in that awful scene of human agony, the Tower of London.

After the massacre of St. Bartholomew, the ladies of the Court of Paris went out to examine the long rows of the bodies of the Huguenot cavaliers who had been slain during the tumult, and curiously turning them over when half stripped of their garments, said to each other—"This must have been a charming lover; that was not worth looking at." And when the fantastic assassin Raville was brought out into the Square of Louvre, to undergo during four hours the most frightful tortures which human ingenuity or malignity could devise, or humanity could endure, all the ladies of the Court of Paris assembled to witness the spectacle, and as high prices were given for the best places on the street leading to St. Paul's, on the approaching occasion when the first and noblest of Britain attended her greatest hero to his last resting place.

It is perhaps the most difficult thing, in surveying the annals of the past, to bring ourselves to conceive how human beings could, in any age, under any circumstances, have been brought to lend themselves to such barbarities. But nothing is more certain than the greatest and best did so; they deemed that they were doing God's service when so engaged. Witness Sir Thomas Moore flogging a prisoner with his own hands in his garden, to convert him from heresy. If we are wise and just, we will judge of those who lived in those savage times according to the measure of the ideas with which they were surrounded, and not our own; and reflect with deeper thankfulness on our happier lot, when subjects are not called to undergo such sacrifices in their duty to their sovereign, and the Queen on the throne can exhibit the spirit of her Plantagenet forefathers, and the graces of her Stuart ancestors, without being exposed to the terrible trials which either underwent.—*Philadelphia Sunday Mercury.*

THE INFLUENCE AND POWER OF LOVE.

Amid the changing scenes, and the diversified situations, and the varied relations that we as rational and social beings sustain towards each other, how necessary is it that love and kindness should be the ruling principle of our lives. Says the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity and love," and this world indeed would be a vale of tears, and life a dreary path, were not that heavenly principle with its genial and hallowed influences exerted upon the family of man. Love has power. It speaks with silent yet solemn and impressive voice, and forms the most prominent link in the golden chain that binds together the bright and shining armies of heaven around the throne of the Eternal. Love and hatred stand diametrically opposed, and are constantly warring with each other. And he or she who strives to cultivate a spirit of love is prepared to go through the labyrinth of life, armed with the panoply of Heaven. They are prepared to revive and cheer the drooping spirit in the adverse hour; to administer the balm of consolation to the afflicted heart, and point the weary wanderer to the haven of repose. "If thine enemy be hungry feed him, if he be thirsty give him drink, for in so doing thou shalt heap coals of fire on his head." Love moves the power that moves the universe.

Love was the moving cause of man's purchased redemption; it exerts an influence far more powerful than the monarch that has fleets and armies at his command. Then if it is the duty of all to cultivate a spirit of love, especially is it the duty of those that have been partakers of the Divine spirit; although bearing different names and occupying different fields of labor, nevertheless, they are bound by those kindred ties which unite the sacramental host of God's dear people in one common family, and are aiming at one common object, which is the advancement of the Redeemer's kingdom in the world. And those who earnestly strive to cultivate a spirit of love can hardly fail to possess the spirit of Heaven. Let the vivid lightnings flash, and the muttering thunders sound, and conflicting elements shake the world, they remain unmoved, for they are based upon that eternal principle that will continue to shine brighter and brighter, though change and uncertainty be stamped upon every thing that bears the image of earth.

THE SERMON TRADE IN ENGLAND.—It is perhaps unknown to many of our readers that in England a great business is done in sermons. Discourses are written upon the prominent subjects of the religious or social world, and sold at various prices, according to their merit, to preachers who are too indolent to prepare them for themselves. The *London Athenaeum* says:—

A correspondent tells us that having been annoyed by a nonsensical sermon in his own parish on the late Thanksgiving Sunday morning, he sought in the evening of the same day for improved spiritual food in the church of an adjoining parish. There in due time to his horror and amazement he re-heard the same text given out, and was condemned to sit through the same identical sermon delivered over again, word for word, by another clergyman. He was at first inclined to believe that this was mere evidence of a good understanding between the rector of one parish and the curate of another, a proof of a kind of intercommunion between those reverend worthies, by which one set of sermons was made to do duty for two preachers.

But changing the following morning to take up the clerical newspapers, his attention was arrested by the following advertisement:—"To the clergy: Serapostol.—Sermons ready for Sunday next, being the day appointed for offering up prayer and thanksgiving for the capture of Sevastopol."—Curiosity led our correspondent to expend half a crown in the purchase of one of the ready-made ecclesiastical articles. On looking at it, he found that it was merely Monsieur Tonson come again, the very same identical thing, without religion and patriotism, that he had been twice entrapped into listening to on the day before.

CHURCH MUSIC.—Henry W. Betcher takes strong ground against choir or quartette singing as a part of worship. There is some truth in the following view of things in the popular church:—

"A new choir is inaugurated, a new leader, a new dispensation of ambitious display, of musical sensitiveness, of quarrelling and disgust, of revolution and quartette, until at length, in some congregations, all that any one hopes or dreams of, is singing that shall not damage all the rest of worship. In other churches, having lost every vestige of sanctity, music is regarded outright as one of those forms of moral amusement in which men may indulge without sin, in the church as in the Sabbath; and they plunge their hands into their pockets and pay for professional singing.—Then King David finds himself in the hands of the Philistines. The unwashed lips that all the week sang the disgusting words of glorious music in operas, now sing the rapture of the old Hebrew bard, or the passion of the suffering Redeemer, with all the inspiration of vanity and brandy.—When the exquisite mockery is done, and the opera glasses are all closed, the audience close their eyes too, and the sermon proceeds. Thus, music, apostatizing from piety, is no longer a heavenly bird, but a peacock, that struts and flares her gaudy plumes in admiration!"—*Christian Freeman.*

From The Jerusalem Messenger.
ALL SORTS OF MINDS.—There is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of wit in society; a person who takes a strong common sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist, who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who tests exquisitely the fine feeling of the heart, and is alive to nothing else; whereas talent is talent, and mind is mind in all its branches! Wit gives life one of its best flavors, common sense leads to immediate action, and gives to society its daily ration; large and comprehensive views cause its eternal rotation; ridicule chastises folly and impudence, and keeps men in their proper sphere; satirists seize hold of the fine threads of truth; allegory darts away in the most sublime disclosures; feeling paints all the exquisite passions of man's soul, and rewards him, by a thousand inward ratiocinations, for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent; they all have their separate duties and uses—all the happiness of man for the object; they all improve, exalt, and gladden life.—*Sidney Smith.*

ARTIFICIAL DIAMONDS.—On account of its likeness, transparency, brilliancy and rarity, the diamond has always been regarded as one of the most valuable of the precious stones. It has been known to consist of pure carbon in a crystalline state. Chemically it differs little from charcoal black or lamp-black; it may be readily burned in oxygen gas, and the resulting compound carbonic acid—precisely what arises from the combustion of charcoal. In view of these facts the production of diamonds in the laboratory has long been thought possible, and at length this wonderful achievement crowned the labors of the chemist. From a charcoal prepared from crystallized sugar, M. Despretz has produced crystals of carbon, all the properties of the diamond. This result obtained by the long continued action of electric current. The crystals are microscopic, clearly recognized as octahedra, some black, transparent. Gauden, the famous lapidary, has these crystals to cut diamonds and rubies powdered diamonds themselves. It yet remains an achievement of chemical science to produce crystals of a size sufficient for ornamental purposes.—then will be found the "philosopher's stone" sought in vain for ages.—*From the People's Messenger.*

DO GOOD.—Thousands of men breathe, and live—pass off the stage of life, and are no more. Why? They did not do a part of good in the world; and none were blessed by them, none could point to them as the instrument of their redemption; not a word they spoke could be recalled, and so they perished; their light shone out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live, O man immortal! Live for thy living. Do good, and leave behind you a monument of virtue that the storm of time cannot destroy. Write your name in kindness, love, mercy, on the hearts of thousands you come in contact with year by year, and you never will be forgotten. No, your name, your deeds, will be legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine like the stars of Heaven.

INTELLIGENCE OF A DEAF MUTE.—A pupil of Abbe Sicard gave the following extraordinary answers:—"What is gratitude?" "Gratitude is memory of the heart." "What is hope?" "Hope is the blossom of happiness." "What is the difference between hope and desire?" "Desire is in leaf; hope is a tree in flower; and enjoyment is a tree in fruit." "What is eternity?" "Without yesterday or to-morrow; a line that has no ends." "What is time?" "A line that has two ends; a path which begins in the earth and ends in the tomb." "What is God?" "God is necessary being, the sun of eternity, the fountain of nature, the eye of justice, the matchless universe, the soul of the world." "Does man reason?" "Man reasons because he doubts and deliberates; he decides; God is omniscient; he knows all things; he never doubts; he never reasons."

TRUTH IN CONVERSATION.—The love of the stimulus of all noble conversation. The root of all the charities. The true springs from it may have a thousand branches, they will all bear a golden and generous fruit. It is the loftiest impulse to inquire, to communicate, and more willing to receive than to tempt of petty curiosity, but pure and glorious knowledge. Speech without truth is babble; rhetoric is more noise than sense; and the man's trade. When the low of fires up the passions, puts its lightning in the brain, then man may know that a great man among them. When the spring of all shines the flame that kills him. Compared with this, the emulations of argument, the puffs of sarcasm, the pride of logic, the pomp of oration, are as the sounds of automata to the ear of man.

THE CHILD'S VISION.—A night or two ago a child of brilliant intellect died in this city of Boston paper. At midnight he saw a vision, which he could not well understand, but which was very much delighted with the vision. His parents assured him that God had given him a glimpse of heaven. But they soon perceived that the vision was somewhat marred by the appearance of mountains which he saw before him in a moment however, after they were covered, he exclaimed, "a strong man has over the mountains!" and soon after died on his journey.